

وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿١٠٨﴾

(سورة توبه ١٠٨)

# هدية النساء

HADYATUN NISA

ISLAMIC LAW REGARDING PURITY FOR WOMEN

By

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Translated by

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## CONTENTS

1. Buloogh (puberty).....	9
2. Haidh (menstruation or monthly period).....	12
3. Important points to be remembered.....	14
4. Important masaa'il regarding Wudhu (ablution) and Ghusl (bath).....	19
5. Actual salat (prayer) times.....	21
6. Haidh and salat (prayer).....	22
7. Haidh and Saum (fasting).....	25
8. Haidh Haj and Umra.....	26
9. Haidh and the Qur'aan.....	29
10. Haidh and Zikr.....	30
11. Haidh and the Masjid.....	31
12. Haidh and miscarriage.....	34
13. Bath after Haidh.....	34
14. Nifaas (blessing after childbirth).....	38
15. Birth by caessarean section.....	40
16. What should be done with the afterbirth.....	40
17. Nifaas and Salat.....	41
18. Nifaas and Saum (fasting).....	42
19. Nifaas and the Qur'aan.....	43
20. Nifaas Haj and Umrah.....	43
21. Nifaas and Zikr.....	44
22. Nifaas and the Masjid.....	45
23. Nifaas and the husband.....	45
24. Bath (ghusl) after Nifaas.....	45
25. Istehaaza (bleeding due to illness).....	49
26. Istehaaza and Wudhu (ablution).....	50
27. Istehaaza and Ibaadat.....	53
28. Istehaaza and the Masjid.....	54
29. Istehaaza and the husband.....	54
30. Janaabat (impurity due to intercourse, etc.).....	57
31. Janaabat and the Qur'aan-e-Kareem.....	57
32. Janaabat and Zikr.....	58
33. Janaabat and the Masjid.....	58
34. Bath (ghusl) after Janaabat.....	58
35. Women and Body Satar.....	62
36. Treatment and Body Satar.....	62
37. Woman and her dressing.....	63
38. Women and Hijaab (veil).....	63
39. Women and Hayaa (Modesty).....	64
40. Women and her children.....	65
41. Women and obedience to her husband.....	65
42. Women and her parents.....	66
43. Women and chastity (faithfulness).....	66
44. Iddat after divorce.....	67
45. Iddat after husband's death.....	68
46. A few Wazifaas and advice.....	68



## TRANSLATOR'S NOTE

Alhamdulillah (praise belong to Allah Subhanahu Wa Taa'la) there is no doubt that today throughout the world there is a general spiritual awakening the Ummah. Several factors have been responsible for this; the most important and obvious one being the work of Da'wat has reached every nook and corner of the world.

It is imperative that every Muslim should know and understand what Allah (Subhanahu Wa Taa'la) wants from him or her during every moment of the twenty four hour daily life how it should be implemented in the manner which was practically demonstrated by Rasulallah ﷺ.

As we know, most of the Islamic literature is in Arabic, Persian or Urdu, with the result the people living in countries where English is predominantly spoken do not have the proper and adequate access to such literature which concerns or affects their daily life; one of the most important of these being the basic laws concerning ceremonial purity (taharat) as far as women are concerned.

This booklet was published in the Gujrati language and by referring to the original scrop, which is in Urdu, we have managed to arrive at this simple translation with the help of Allah (Subhanahu Wa Taa'la). For the benefit of the ladies, we have tried to render this booklet into very simple English so that the various laws, injunctions and problems could be easily understood and applied by anyone who possesses even an elementary knowledge of English. This booklet can be used as a handy reference book and we feel that every adult female should have this booklet in her possession so that she can refer to it as and when need arises.

Throughout the booklet we have used the word "MAS'ALA" which means a proposition or an explanation, or an answer to the expected questions. Please do not abuse this booklet. Keep it in a safe place.

We request you to make du'a that may Allah Ta'aala accept this humble effort and make it a means for forgiving us, our usaatiza (teachers) and our parents.

**MOULANA QARI ABDUL HAMID SAHIB**  
**JAMADIUL AWWAL 1400 H.J.**  
**APRIL 1980**

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Certain Islamic laws are meant exclusively for women. Most of our women are ignorant of these laws while some, because of their modesty and shyness, are prevented from asking others about these laws. Alhamdulillah (praise be to Allah) it has been my desire for a long time to compile all these laws in the form of a booklet under separate headings. Such a booklet is greatly needed in present times.

I have tried to explain the laws in very simple language. If you still have any difficulties then you should enquire from an Aalim if there is one amongst your mahram. If there is none, then you should ask your husband or any mahram to enquire from an Aalim to explain it properly to you can explain it to the other ladies. If you find any law which is applicable to women and which is missing in this booklet, kindly write to me and draw my attention. Allah (Subhanahu Wa Taala) will reward you for this, Insha-Allah (if Allah wills).

If there is any error, kindly inform me so that it may be corrected. It is advisable for you to read the booklet properly once and whenever the need arises, you may look up the index and refer to the relevant section. The arrangement of material under different headings will be found useful.

I hope that the table prepared for remembering of the menstruation habit will be useful. A friend of mine experienced great difficulty as his wife had forgotten her habit and experienced istehaaza. This table proved very useful.

This table has been prepared especially for women but a few laws are also applicable to men and it is, therefore, advisable that men should also read the booklet and understand the laws because it is also their responsibility to explain these laws to their womenfolk. It is important that the ladies keep this booklet safely in their possession.

All those who read the book are requested to pray to me and



my mushid (spiritual guide).

I pray to Allah Rabbul Izzat that make this booklet beneficial for women and thereby forgive my sins. May it become a means of may gaining good rewards in both the worlds.

آمین

Moulana Ibrahim Palanpuri Sahib

# مَسَائِلُ الْبُلُوغِ

## BULOOGH (Puberty)

هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا  
ثُمَّ لِيَبْلُغُوا أَشَدَّكُمْ ثُمَّ لَتَكُونُوا أَسْيُوحًا وَمِنْكُمْ مَنْ يَتَوَفَّى مِنْ قَبْلُ  
وَلِيَبْلُغُوا أَجَلًا مُّسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ ﴿٦٧﴾

It is He who created you from dust, then from a sperm-drop, then from a clinging clot; then He brings you out as a child; then [He develops you] that you reach your [time of] maturity, then [further] that you become elders. And among you is he who is taken in death before [that], so that you reach a specified term; and perhaps you will use reason.

(Surah Al-Mu'min - 67)



### MAS'ALA 1

According to Shariat when a person attains puberty he/she is said to have become Baaligh. No girl become Baaligh before the age of nine years. **N.B.** Only lunar months and years are taken into consideration in Islamic matters. Therefore, only lunar months and years are meant wherever these words appear in this booklet.

### MAS'ALA 2

A girl is said to be Baaligh (matured) if she experiences any of the following:

1. The monthly Period (Haidh - Menstruation) after the age of nine years.
2. She enjoys intercourse in her dream and the mani (seminal fluid is discharged).
3. She has no menstruation; but becomes pregnant.

### MAS'ALA 3

If the above signs are not evident, but the girl reaches the age of fifteen years, she will be regarded as having reached the age of puberty.

### MAS'ALA 4.

On reaching the age of puberty, all the principles of Islam, such as Salaat (Prayer), Saum (Fasting) etc. become Fardh (obligatory) on her. If she disobeys or neglects any of these, then she becomes a sinner.

### MAS'ALA 5.

If a girl attains puberty before the age of fifteen by experiencing Ihtilaam (nocturnal wet dream) then it would become Waajib upon her to have Ghusl (bath).



# مَسَائِلُ الْحَيْضِ

## HAIDH

(Menstruation or month period)

Page No. 12 to 35

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ  
وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ  
إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾

And they ask you about menstruation. Say, " It is harm, so keep away from women during menstruation. And do not approach them until they are pure. And when they have purified themselves, then come to them from where Allah has ordained for you. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves.

(Surah Al-Baqarah - 222)



#### **MAS'ALA 1**

The bleeding which a women generally experiences every month is called HAIDH and Islam has prescribed special laws for it.

#### **MAS'ALA 2**

A girl below the age of nine years does not normally menstruate. If such a girl notices blood, it is not haidh, but ISTEHAAZA, meaning bleeding due to some illness.

#### **MAS'ALA 3**

Normally, a woman does not menstruate after the age of fifty five years, but if she experiences absolutely red or black blood, it is haidh; however, if the blood is yellow, green or muddy - colored it is not haidh provided she did not experience this type of blood during her earlier period, then this would also be regarded as haidh. If the color of the blood is different from that of the blood during her earlier periods, then this is not haidh but istehaaza.

#### **MAS'ALA 4**

In order to protect her body and clothes from impurity during periods it is mustahab (preferable) and sunnah for a woman to use cotton wool, sanitary pads, or a piece of old, used clothing to cover her private part. Any of the above items, which is used to cover the private part is called KOORSOOF. If the bleeding is excessive, then she may also use something additional which will protect her body and clothes from impurity.

#### **MAS'ALA 5**

The color of the koorsoof when wet is the deciding factor which will help to determine whether the bleeding is haidh or istehaaza. e.g., if the koorsoof (pad), is red when wet and white after drying, then it is a sign of haidh; if it is white when wet and yellow after drying, then it is not haidh but istehaaza.

#### **MAS'ALA 6**

If during haidh, there is some sign of whiteness in the blood or if the blood is more reddish in color, then it is haidh; if it is more whitish in color, then it is istehaaza.



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## MAS'ALA 7

If a woman is sure that the flow of blood is not from the vagina, but from some wound or from the anus, then the bleeding is not haidh, but istehaaza.

## MAS'ALA 8

As soon as the blood appears on the skin immediately outside the vagina, haidh has started even if blood does not flow out beyond this. If someone keeps cotton wool or something similar inside the vagina which prevents the blood from flowing out, then as long as the blood remains inside the vagina and no effect is seen on the outside end of the cotton wool, etc., then this is not yet regarded as haidh. The time of haidh will only start when blood comes out on the skin immediately outside the vagina or when the cotton wool, etc. is removed from the vagina and it is found to be stained with blood.

## MAS'ALA 9

If a woman is ceremonially pure (paak) puts on sanitary pads, etc. at night and in the morning when she removes it, she finds it to be blood-stained, then her haidh starts only at the time when she notices the blood.

## MAS'ALA 10

If a menstruating woman notices no sign of blood on her koorsoof, then the period of purity will begin right from the time the koorsoof was put on.

## MAS'ALA 11

It is makrooh for a menstruating woman to bath a dead person

## MAS'ALA 12

A woman experiencing haidh or nifaas or any person in janaabat should excuse herself/himself from the room in which a deceased person is laid.

## MAS'ALA 13

The color of haidh may be blackish, reddish, yellowish,

greenish or muddy colored. All of it is haidh according to Imam Abu Hanifa (Rahmatul Allah). According to Imam Sahfi (Rahmatul Allah) the laws will change when the color changes from one to the other. Therefore, Safi women should refer to the Ulema for further details.

## MAS'ALA 14

The pad etc. should not be disposed of into the dustbin or thrown into drains etc. but it should be buried after it has been used. Similarly the nails etc. should be buried after being cut.

## IMPORTANT POINTS TO REMEMBER

- a. The minimum period for haidh is three days and three nights (seventy two hours). If bleeding is for less than this period (seventy two hours), it is not haidh, but istehaaza.<sup>1</sup>
- b. Continuous flow of blood is not necessary. If blood flowed for a while in the beginning, then stopped, and flowed again on the second or third day, then according to Shariat it is regarded as one continuous menstrual flow.
- c. The maximum period of haidh is ten days and ten nights (two hundred and forty hours). Bleeding beyond this is not haidh, but istehaaza.<sup>2</sup>
- d. According to the Shariat, the minimum period of purity between two haidh is fifteen days and there is no limit to the maximum period. A woman is considered ceremonially pure for as long as she does not experience haidh even if it be for months.
- e. If a woman notices blood for a day and it stops for thirteen days and then again sees blood for a day, then the whole period of fifteen days would be regarded as one continuous flow, as the period in between the two bleedings is less than fifteen days.

1. According to the Fiqah Shafi the minimum period of haidh is one day and one night (twenty four hours).

2. The maximum period is fifteen days and fifteen nights according to the Fiqah Shafi.



f. If the period in between two bleedings is fifteen days or more, then both bleedings will be independent of the other.

g. As far as haidh and nifaas are concerned, the habit of a woman is taken into consideration according to Imam Abu Hanifa R.A. According to Imam Shafi R.A. the change in the color of blood is the deciding factor. Refer to Mas'ala 13 and 3

h. A woman who experiences menstruation or nifaas for the very first time is called a mubtade-ah. A woman who has experienced either of it before and she has a set habit is called a mo-taada. Laws for both are different in some instances according to Imam Abu Hanifa R.A.

i. Ceremonial purity and impurity are of two kinds, viz. 'Haqeeqi' and 'Hookmi'.

1. Sometimes a woman bleeds but Shariat does not regard it as haidh. This is called Hookmi purity. For example, if a mubtade-ah bleeds for fifteen days, the first ten days would be regarded as haidh and the other five days as istehaaza. The purity in these five days would be Hookmi.

2. Sometimes a woman does not bleed but yet Shariat regards it as menstruation. This is called Hookmi impurity. For example, woman bleeds for a day and the bleedings stops for five days, and then she again bleeds for a day. All these seven days would be regarded as one menstrual flow. The impurity in the five days would be Hookmi and the impurity on the first and seventh day Haqeeqi.

Now, keeping the above points in mind, the following laws should be studied:

#### MAS'ALA 1

If a young girl experiences bleeding for the first time, then it should be observed whether it continues for three days and three nights (seventy two hours). If it does, then it is haidh.

#### MAS'ALA 2

If bleeding continues for more than three days and three nights and stops at any time within ten days and ten

nights,<sup>1</sup> then all of it would be haidh, similarly all of it would be haidh if bleeding continued for full ten days<sup>2</sup> (two hundred and forty hours).

#### MAS'ALA 3

If bleeding continued for full ten days and ten nights,<sup>2</sup> then the ten days and ten nights<sup>2</sup> will be haidh and the bleeding beyond it is istehaaza. Since any bleeding beyond ten full days is istehaaza. She should take a bath after ten days and start her Salaat. But if a woman is a mo'taada (one who has a day, all of it is haidh and if it continues after ten days, then only the days of her habit would be regarded as haidh and the days after that are istehaaza. Therefore, she should perform Qazaa (redeem) for the days beyond her habit. Refer to Mas'ala 6 in 'Haidh and Salat'.

#### MAS'ALA 4

If a mubtade-ah keeps bleeding continuously for a few months, then in every month, ten days from the day when bleeding started, are of haidh and the remaining nineteen to twenty days are of istehaaza e.g. if bleeding started on the fifth of a particular month, the days between the fifth and the fifteenth of every month are of haidh and from the fifteenth to the fifth of the next month are days of istehaaza. **Note:** only Islamic (lunar calendar) must be used regarding Islamic matters.

#### MAS'ALA 5

If a woman notices blood for three full days and three nights or more, or any number of days up to ten days and then remains in a state of purity for full fifteen days or more, and again sees blood for three or more days, both bleedings are called haidh and the days in between are regarded as a period of purity.

#### MAS'ALA 6

If a woman notices blood for three days and three nights or more and then remains pure for fifteen days or more, and again sees blood for less than three days then the first bleeding was haidh, while the second bleeding is istehaaza because the bleeding was for less than three days although

1. According to Imam Shafeie (Rahmatul Allah) for twenty four hours.

2. Fifteen days and fifteen nights according to Imam Shafeie (Rahmatul Allah)



the period of purity was for fifteen days.

### MAS'ALA 7

If a woman notices blood for less than three days and three nights and after full fifteen days or more sees blood again for less than three days then both bleedings are called istehaaza and she will be regarded as pure for all these days. As soon as the bleeding stops within three days, she should make wudhu (ablution) and start salat during the last stages (end part) of mustahab (preferable) time (i.e. just before makrooh time). She must also offer qazaa salat (redeem prayer) for those days which she has missed while she was bleeding.

### MAS'ALA 8

A mu'tade-ah should stop salat as soon as she notices blood. If bleeding continues for three days and nights, then it is definitely haidh. If bleeding stops within ten days or if she notices pure whitish matter, then she should take a bath (ghusl) and start her salat. This period for which the bleeding continued is now established as her *habit* e.g. if she has seven days of haidh and then remained pure for twenty three days, then according to the Shariat these seven days would be regarded as her haidh habit and twenty three days as her period of purity. But if this course changes e.g. bleeding continues for nine days and she stays paak (pure) for twenty days, then this is called **Change In the Habit**.

Nine days will now be regarded as her new habit. Thus, **every previous course is considered as habit for the cause that follows it**. Many laws depend upon this habit according to the Hanafis. In order that her faraaiz (obligations) may be performed correctly, it is advisable for her to keep a note book recording her habit, with columns drawn under separate headings as illustrated below. This will be a great help in the event of problems arising due to change of habit if she forgets it later on.

No	Date and month of noticing blood	Date on which bleeding stopped	Total No. of days of haidh	Total No. of clean days
1	5th Muharram 1399	12th Muharram	7	25
2	6th Safar 1399	11th Safar	5	25
3	4th Rabiul Awwal			
4				
5				

If a woman takes a little trouble and she continues entering the above details regularly, then she will, Insha-Allah, benefit greatly from it later on. A similar table for nifaas could be drawn up as follows:

No	Beginning of Nifaas	Last day of Nifaas	Total days of bleeding	Name of Child
1	5th Muharram 1399	10th Safar 1399	35	Zaid
2				
3				

If a woman forgets her habit and she starts bleeding continuously, the laws in such a case are quite complicated and this must be referred to an Aalim for clarification. Such a woman is known in the Shariat as Mutahayyarah.

### MAS'ALA 9

If blood appeared for one day or more and she remained in a state of purity for less than fifteen days, then the whole period will be regarded as a period of impurity and one continuous flow, e.g. she bled on the first of a certain month, then it stopped for fourteen days and then she bled again for one day. The whole sixteen days from the first bleeding will be regarded as continuous bleeding. If she is mu'tade-ah, then the first ten days will be counted as haidh and the remaining six as istehaaza. Now, if she had started salat after she bled for one day only, thinking that it was nothing and then she found out later that the first ten days were of haidh and that she had performed salat for full fifteen days in this condition, then she will have to offer qazaa salat (redeem prayer) from the eleventh day onwards, because she should have taken a bath after the tenth day. Therefore, for safety, such a woman should take a bath after ten days even if she had taken a bath after bleeding stopped on the first day so that the remaining salat after the ten days will not go unaccounted. If she had kept fardh fasts during the ten days, then those will not be valid and she will have to offer Qazaa fasts because those were days of haidh.

### MAS'ALA 10

If a Mutahayyara (a woman with no fixed habit) remained ceremonially pure and did not bleed for fifteen days, it is regarded as purity according to Shariat and she is no longer



a Mutahayyara but is now a Taahera (a woman in a state of purity). Now, if she bleeds for three or more days, it is haidh, and her new habit has now started. If it is for less than three days, it is istehaaza.

#### **MAS'ALA 11**

If haidh continues according to habit but the period of purity varies then this change does not in any way interfere with the laws concerning the haidh habit, e.g. haidh was for seven days and the period of purity was for twenty two days, or haidh was for seven days and the period of purity was for either twenty or twenty five days, then the haidh habit still remains the same.

#### **MAS'ALA 12**

If the haidh habit happens to vary (keeps changing) then, it is necessary for her to keep on checking the koorsoof at the time of every salat on the last days of haidh. If it gets bloodstained, then she should change it so that this will give her an idea during the next salat time whether the bleeding has stopped or not. In this way no problems will arise regarding salat. Again, if the bleeding gets disrupted or if it turns out to be istehaaza, it then becomes necessary for her to learn the beginning and ending times of the mustahab and makrooh times of salat because these will have to be applied in many laws.

#### **MAS'ALA 13**

If a Mutahayyara is doubtful as to whether her menstruation is over and period of purity having started, then she should take a ghusl (bath) at the time of every salat as long as that doubt remains. If she is unable to determine whether it is haidh or not, then she should make wudhu (ablution) at the time of every salat like a Mustahaza.

#### **A FEW MASAA'IL REGARDING WUDHU (ABLUTION) AND GHUSL (BATH)**

##### **MAS'ALA 1**

If dough gathers on or underneath the nails and it dries up, then it is necessary that the water penetrates through it when making wudhu (ablution) or ghusl (bath). If the water does not pass through, then the wudhu (ablution) or ghusl (bath)

would not be considered to be valid (complete). If nail polish (cutex, etc.) is applied onto the nails, then the wudhu (ablution) or ghusl (bath) would not be valid until it is removed.

##### **MAS'ALA 2**

A sticky fluid, resembling mucus, which flows from the vagina due to some illness, is napaak (impure), and this causes only the wudhu (ablution) to break.

##### **MAS'ALA 3**

If the sex organ of the husband touches the sex organ of the wife without any covering in between, then the wudhu (ablution) of both will break.

##### **MAS'ALA 4**

Wudhu (ablution) will not break if anyone sees his/her private parts or glances at the private parts of someone else. But it should be remembered that it is sinful to look at the satr (parts of the body that should remain covered) of another person unnecessarily.

##### **MAS'ALA 5**

If water comes out from the male or female breast and there is pain too, then it is impure and wudhu (ablution) will break. If there is no pain then it is paak (pure) and wudhu (ablution) does not break.

##### **MAS'ALA 6**

When performing wudhu one should ensure that the elbows, heel and ankles are wet, otherwise the wudhu (ablution) will remain incomplete.

##### **MAS'ALA 7**

If water does not penetrate under a ring worn on the finger, then it is waajib to move it when making wudhu (ablution) and if it is loose and water reached there, then it is mustahab to move it.

##### **MAS'ALA 8**

Anyone in a state of janaabat (impurity because of sexual



intercourse etc.) should wash hands and gargle the mouth before eating or drinking anything. It is also makrooh to remove any hair from the body or cut the nails in this state.

### **MAS'ALA 9**

In the bath (ghusl) after haidh, nifaas and janaabat, it should be ensured that water reaches into the soft fleshy part of the nose, particularly when there is mucus there and it has hardened. If water does not reach there, then the ghusl (bath) will remain invalid.

### **ACTUAL SALAT (PRAYER) TIMES**

#### **FAJR (morning prayer) TIME**

Fajr time begins after Subhe-Saadiq (true dawn) and ends just as the edge of the sun appears above the horizon. This entire time is valid and there is no makrooh time.

#### **ZOHAR (noon prayer) TIME**

Zohar time begins after the sun has passed its peak (after Zawwal) and ends when the shadow of an object is double its actual size plus the length of the shadow when the sun is at its peak. This entire time is valid for Zohar.<sup>1</sup>

#### **ASR (late afternoon prayer) TIME**

Asr time begins when the time of Zohar ends (as explained above) and lasts till sunset. Makrooh time of Asr is from the time the sunlight turns pale till the sun sets.

#### **MAGHRIB (soon after sunset prayer) TIME**

Maghrib time begins after the sun sets and lasts right up to the time when the white glow on the horizon disappears.<sup>2</sup> This white glow appears after the red glow has disappeared.

1. According to the Fiqah Shafi Zohar (noon prayer) time ends and Asr (late afternoon prayer) time begins when the shadow of anything placed vertically on the ground, is as long as the height of the object plus the length of the shadow at Zawwal.

2. According to Fiqah Shafis Maghrib (sunset prayer) time ends and Esha (night prayer) begins after the red glow has disappeared.

Just like Fajr time, Maghrib time also last from one hour twenty minutes to one and a half hours. Maghrib time becomes makrooh when the stars appear and it end when the whiteness in the horizon disappears.

### **ESHA (Night Prayer)**

Esha time begins when the whiteness in the sky disappears and lasts through the night till Subhe-Saadiq. Esha time becomes makrooh after midnight.

It is advisable to have an Islamic calender in the house which gives the various time of salat etc.

### **HAIDH AND SALAT**

#### **MAS'ALA 1**

Salat is not permissible during haidh. Therefore, do not perform it when menstruating. Do not even offer Qazaa (redeem) of that salat after the haidh is over. Salat is totally forbidden and haraam during haidh.

#### **MAS'ALA 2**

If haidh during salat, do not complete the salat, but break it immediately. If it is a fardh salat it is pardoned and there is no Qazaa (redeem) for it but in the case of sunnah and nafl it becomes necessary to perform Qazaa (redeem) after the haidh is over when she is pure.<sup>1</sup>

#### **MAS'ALA 3**

If haidh starts during the time of salat and if that salat was not performed, it is forgiven and, there is no Qazaa (redeem) for it.

#### **MAS'ALA 4**

If haidh is over before a salat time ends and there is so little time left only for a bath (ghusl) and Takbire-Tahmira (the first "Allahu Akbar" in salat), then the salat has become obligatory for her. She must take a bath (ghusl) and perform the salat

1. According to the Fiqah Shafi, the fardh salat should be broken, but MUST be performed as Qazaa (redeem). The nafl salat need not be repeated.



immediately except during Fajr (morning) salat in which case she must wait till sunrise and offer it as Qazaa (redeem). If however, she could not take a bath (ghusl) on time, then she must perform salat as Qazaa (redeem) after she has taken her bath (ghusl). This law applied only if bleeding is over in less than ten days. If bleeding stops at the end of the tenth day at such a moment that there is no time for a bath (ghusl) but there is only little time to say "Allahu Akbar" and the time for that salat goes by, then this salat becomes compulsory and must be offered as Qazaa (redeem). After taking a bath (ghusl) she must perform this Qazaa (redeem) salat first and thereafter the normal salat of that time should be performed.

#### MAS'ALA 5

If bleeding stops within ten days, in the case of a Mu'tade-ah or in the case of a mo'taada, if it stops before her normal habit is complete, then she should not have a bath (ghusl) immediately because there is a possibility that she may bleed again. She should, therefore, be observant and wait till the mustahab time of that particular fardh salat is just about to end. She should then take a bath (ghusl) and perform salat.

#### MAS'ALA 6

If a woman with a seven day haidh habit bleeds for more than seven days, then she must be observant. If it stops before ten days, she should have a bath (ghusl) and offer salat just before the mustahab time ends. All these days are of haidh and Qazaa (redeem) is not necessary. But if bleeding continues after ten days, then the seven days of habit are haidh and the remaining are istehaaza. This is the reason why she must have a bath (ghusl) immediately after ten days have passed and start performing salat. She must also offer Qazaa (redeem) salat for the last three days. She must therefore keep a proper record of all the bleedings and ensure that she does not neglect salat under such circumstances.

#### MAS'ALA 7

If menstruation varies, e.g. sometimes she menstruates for five days and sometimes for seven days, then for five days she should not fast or perform salat. Thereafter, she should take a bath (ghusl) and perform salat on the sixth and seventh day making fresh wudhu (ablution) at the time of every salat.

After the seventh day, she should again take a bath. However, it is not permissible to have intercourse during these two days.

If any woman menstruates for less than her set habit, e.g. her set habit is for seven days and she stopped bleeding after five days, then towards the end of the mustahab time of salat she should take a bath and perform salat.

#### MAS'ALA 8

If a woman bled for a day or two and then stopped, it is not necessary for her to bath (ghusl). She should make wudhu (ablution) and perform salat. She is not permitted to leave out salat. If she started to bleed again within ten days, then she must stop salat. A mu'tade-ah should have a bath (ghusl) after ten days and start salat. In the case of a mo'taada, she will be considered to be in haidh up to her normal habit. After this she should take a bath (ghusl) and perform salat.

#### MAS'ALA 9

During haidh it is mustahab (desirable) for a woman to make wudhu (ablution) at the time of every salat and to sit where she performs her salat and occupy herself in Zikr

of **سُبْحَانَ اللَّهِ** (Subhanallah), **لَا إِلَهَ إِلَّا اللَّهُ** (lailaha illallahu) etc., for the time it normally takes her to complete salat so that her habit of performing Salat remains. It is related in

one hadith that Rasulullah **ﷺ** has said: "During haidh, if a woman makes Istighfaar (repent for her sins and begs of Allah Ta'ala to forgive her) seventy times then she will get the reward of reading one thousand rakaats of salat, seventy of her sins will be forgiven, her status is raised in the eye of Allah and for every letter of Istighfaar she gets a noor (light), and for every vein of the body one Haj and Umra is written." ("Majalisul Abraar-Urdu" Masjilid No. 98 Page 698). She can

read **سُبْحَانَكَ أَسْتَغْفِرُكَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ** (Subhanaka astaghfirullahalazi laa-ilaaha illahoowal hayyul kayyoom), or any other istighfaar even if it be:

**أَسْتَغْفِرُكَ اللَّهُ الْعَظِيمُ**

(astaghfirullahal azeem)



One should sincerely repent. The meaning of astaghfirulla is: I ask Allah Ta'ala for forgiveness.

## HAIDH AND SAUM (FASTING)

### MAS'ALA 1

Although fasting during Ramadhaan remains obligatory upto the time of haidh. A woman should not fast during this period but it becomes compulsory for her to observe these as Qazaa (redeem) fasts later on.

### MAS'ALA 2

If bleeding started while she was fasting, her fast breaks even if there was a very little portion of the fast still left. Since the fast is not valid it is necessary for her to repeat it, whether it is fardh or nafl.<sup>1</sup>

### MAS'ALA 3

If a woman starts menstruating on the day when she was fasting, thereby causing her fast to break, she must still not eat or drink anything on that day. It is better for her to appear like others as if she is fasting.

### MAS'ALA 4

She should also not eat or drink on the day she becomes pure (paak) from haidh and should also appear as if she is fasting.

### MAS'ALA 5

If bleeding stops after Subhe-Saadiq in Ramadhaan and although she has not eaten anything, her fast is not valid even if she makes an intention to fast. Qazaa (redeem) becomes necessary for that particular fast as she was in a state of impurity for a certain portion of the day.

### MAS'ALA 6

If bleeding continued for full ten days and ten nights and

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1. Shafeie women need not repeat Nafl fast.

stopped just before Subhe-Saadiq, leaving no time even to say Takbire-Tahmira, then that particular fast becomes compulsory for her. She should make an intention and keep the fast. If, however, bleeding stops within ten days and ten nights and there is time for a quick bath (ghusl) before Subhe-Saadiq, then that fast becomes compulsory; but if there is no time for a bath (ghusl), then it is not compulsory to fast that day. In case the fast becomes compulsory, then she should make an intention and keep the fast. It does not matter if she takes a bath later (ghusl) on.

## HAIDH, HAJ AND UMRA

### MAS'ALA 1

All Haj activities are allowed during haidh except Tawaaf. Tawaaf is not allowed because it is performed in the Masjid for which the state of purity is a necessary condition for entering and since a menstruating woman is not in a state of purity, Tawaaf cannot be performed. Saee at Safaa and Marwaa cannot be performed too except in one case. Refer Mas'ala 7 in this section.

### MAS'ALA 2

If a woman is on her way to Haj and she menstruates, then there is no harm. She should put on her ehraam (haj clothes), and make intention and read "Labbaik". If she has the time, she should have bath (ghusl) which is Sunnah and then put on her ehraam. It must be remembered that this bath (ghusl) will not make her paak. A similar incident happened to Hazrat Ayesha (Rahmatul Allah) on her way to Haj.

### MAS'ALA 3

If a woman (who has put on her ehraam for Haj only) reaches Makkah Mukarramah in a state of haidh, then she must not perform Tawaafa-e-Qudoom (Tawaaf upon entry to Makkah Sharief). If she becomes paak before leaving Makkah Sharief for Haj, she must perform the Tawaaf-e-Qudoom. If, however, there is no time and Haj activities have started, she is then exempted from Tawaaf-e-Qudoom. It is forgiven. Haj activities begin when she leaves for Mina on the 8th.



#### MAS'ALA 4

Similarly, Tawaaf-e-Widaa (Tawaaf upon departure) is Waajib (obligatory) before leaving Makkah Sharief. If she is menstruating, she is allowed to leave without Tawaaf-e-Widaa as she is exempted from this Tawaaf. A similar incident happened to Hazarat Safiyyah (Rahmatul Allah). But Tawaaf-e-Ziyaarat (Tawaaf of Haj) which is performed after returning from Muzdalifah is compulsory and if she is menstruating she should wait and perform it when paak (state of purity), otherwise her Haj will not be complete and her ehraam cannot be removed. therefore a women should not leave Makkah Sharief for home without executing this Tawaaf-Adum (penalty), does not compensate for its loss.

#### MAS'ALA 5

If a women is unable to execute her Tawaaf-e-Ziyaarat (fardh Tawaaf of Haj) before her departure because of menstruating then it is permissible for her to use medical means to delay her haidh. **Note:** These days many women delay haidh nad nifaas through medicine and injections. This is extremely harmful to her health. Serious side effects have been reported after using these methods. Therefore, a women should avoid applying these methods unless it is absolutely necessary. A woman used these pills to stop her haidh in Ramadhaan, but thereafter when she started, it continued for twenty days. Another woman, (after using it) was unable to conceive for a few years because her haidh had completely stopped.

Regarding the pill the Encyclopaedia Britannica writes: "Research suggests that there may be several hazards in the use of birth control pills. There appears to be a possible relation between their use and the cancer of the breast and the uterus. There is some evidence of increased hypertension, abnormal glucose tolerance, and other biochemical changes. There is a slight possibility of genetic damage to the ovarian egg. The pill can aggravate such allergies as asthma, eczema and migraine and such other conditions as alopecia, psoriasis, epilepsy, multiple sclerosis and otosclerosis and porphyria. The worst hazard seems to be a ninefold increase in thromboembolic disorders (involving clotting of blood or plasma)."

#### MAS'ALA 6

If haidh starts during a nafl, waajib or fardh Tawaaf, she must stop the Tawaaf and leave the Masjid immediately. It is sinful to complete the Tawaaf or stay in the Masjid. If she has completed four or more rounds of the Tawaaf then the Tawaaf is regarded as complete. She should give Sadaqa for each of the incomplete rounds (this Sadaqa is same as Sadaqa-e-Fitr). If less than four rounds are completed, then the whole Tawaaf is regarded as incomplete and Qazaa (redeem) is necessary when she becomes ceremonially clean (paak).<sup>1</sup>

#### MAS'ALA 7

If the complete Tawaaf or the major part of the Tawaaf (i.e. four or more rounds) was completely in a state of purity and then haidh started and the Saee at Safaa and Marwaa is still to be done, then she should complete it in a state of haidh because purity is not required condition for Saww. She should not perform the Tahiyatut-Tawaaf (two rakaats salat after Tawaaf) as she is pardoned from reading it.

#### MAS'ALA 8

She is allowed to wear the ehraam for Umrah during haidh but she should not make Tawaaf in this condition. If the Tawaaf of four or more rounds was performed, and thereafter haidh started, then she should do exactly as in MAS'ALA 6 and 7 above.

#### MAS'ALA 9

If haidh started after she had put on her ehraam for Umrah and she was unable to perform the Umrah, and the Haj activities i.e. going to Mina, Arafat etc., have already started, then she should cancel the Umrah ehraam and put on the Haj ehraam and begin the aamaal (actions) of Haj. She will have to perform Qazaa of Umrah later and she will have to give "dum" (penalty) for cancelling the Umrah ehraam. A similar incident happened to Hazrat Ayesha (Rahmatul Allah). The Umrah ehraam is cancelled by first making an intention to cancel the ehraam and then she must undo her hair and comb it. The "dum" is given by either sacrificing one goat or

1. Qazaa (redeem) is not necessary for nafl tawaaf according to Imam Sahfi (Rahmatul Allah).



one part (one seventh) of a big animal (e.g. cow, camel etc.) which are subject to the same laws as Qurbani.

## HAI DH AND THE QUR'AAN

### MAS'ALA 1

It is not permissible to read the Qur'aan during haidh. According to some Ulema (learned scholars) a woman is allowed to read less than an Aayat (verse) in parts, in separate breaths but not the full Aayat at one time.

### MAS'ALA 2

If a women is teaching others while in a state of haidh, she is allowed only to spell the words, but she should take care not to recite the Aayat at one time. She should read the Aayat in separate breath and in parts.

### MAS'ALA 3

It is permissible for a menstruating women to read "Bisillahir-rah-manirrahim" and "Alhamdulillah-rabbi-aalameen", while eating or drinking because here the object is not to recite the Qur'aan but the object is to obtain barkat (blessings) and express shukr (thanks).

### MAS'ALA 4

She is not allowed to touch any object on which an aayat of the Qur'aan is written. She is however, allowed to touch those books in which the verse of the Qur'aan are less than the actual verse of the Qur'aan.

### MAS'ALA 5

She is not allowed to touch any utensil, plate or piece of paper on which only an aayat of the Qur'aan is written. She is however allowed to touch these utensils etc. with some other separate piece or cloth.

### MAS'ALA 6

She is allowed to hold the Qur'aan with a joozdaan (cover) which can be separated from and is not sewn to the Qur'aan. Similarly, she is allowed to touch the Qur'aan with any other piece of cloth which is separate and which she is not wearing.

she is not allowed to touch the Qur'aan with a joozdaan (cover which is sewn and attached to it) or with any clothes which she is wearing, like a scarf, or a sleeve, or a dress etc.

### MAS'ALA 7

The laws concerning touching the Qur'aan without wudhu (ablution) are the same as above except that one can read the Qur'aan by heart without wudhu (ablution) provided one does not touch it. Whereas, it is not permissible to do so when one is menstruating or in a state of janaabat.

### MAS'ALA 8

It is permissible for menstruating women to read a portion of any aayat provided it is less than half the aayat and not equivalent to any small aayat of the Qur'aan.

### MAS'ALA 9

If she hears a Qur'aan verse of Sajd-e-Tilaawat during haidh, sajda is not compulsory for her.<sup>1</sup>

## HAI DH AND ZIKR

### MAS'ALA 1

It is permissible to make Zikr of Allah Subhanahu Wa'Ta'aala and send Salawaat to Rasulullah ﷺ (Duroodd Sharief) and make Istighfaar (repentance) or read any other wazifaas during menstruation. She should be constant in her usual Zikr. She should not recite the Qur'aan at all but she may recite duaas (supplications) for different occasions and tasbihaat. She may also recite the relevant verses of Du'aa which are quoted from the Qur'aan when making Du'aa e.g. "Rabbana aatinaa fid-doonya hasanataw wa-fil aakhirate hasanataw wa-qina azaaban-naar".

### MAS'ALA 2

She may touch the paper on which these duaas are written

1. Sajda-e-Tilaawat is not compulsory for Shafeies. When a person cannot perform it due to janaabat, haidh, nifaas or being without wudhu (ablution), he or she may recite four times: "Subhanallahu Wal-hamdu lillahi walaa ilaaha ilallahu Wallaahu Akbar."



but not the actual words. She is also allowed to read, teach or touch all other religious books but it is not desirable to touch these books unnecessarily. She must not touch the actual aayats of the Qur'aan which appear in these books. It should be remembered that in this state of impurity (haidh) she should try and remain clean and occupy herself in Zikr, Dua'as, Salawaat (Durood Sharief), Istighfaar, etc. In this way she will be saved, Insha-Allah, from Shaytaan who is very active during this period. **N.B.** Refer to MAS'ALA 9 section entitled haidh and salat.

### MAS'ALA 3

It is permissible for a menstruating woman to read Sura Fatiha with the intention of dua'a, not as it being a portion of the Qur'aan.

### MAS'ALA 4

It is also permissible for her to read the Hizbul A'zam Munaajaate Maqbool etc. as the Qur'aanic aayats in it are read with the intention of du'aa.

## HAIDH AND THE MASJID

### MAS'ALA 1

It is not permissible to enter a masjid during haidh. She must leave the masjid as soon as bleeding starts.

### MAS'ALA 2

During haidh, she is allowed to either give something into or take something from the masjid by means of stretching her hand from outside the masjid.<sup>1</sup>

### MAS'ALA 3

During haidh she must not, under any circumstances, enter

<sup>1</sup> According to Fiqah Shafi women are allowed to walk through a masjid or its courtyard, provided that there is no fear of contamination, but to remain therein or to sit down is prohibited.

Masjide-Nabawi **عَلَى صَاحِبِهَا أَلْفَ تَحِيَّةٍ** even

for the purpose of conveying Salaato-Salaam. She may however, offer Salaato-Salaam from that portion towards Baab-e-Jibrail which has been made for Janaza Salaat (funeral prayer) as it is separate from the Masjid. She is allowed to read Durood and Salaam during haidh. (Janaaza namaaz is now performed in the Masjid. The section mentioned above is on the left side, just before entering the Masjid from the Baab-e-Jibrail).

### MAS'ALA 4

During haidh she is allowed to enter an Eidgaah due to some necessity or a place where the five times daily salat does not take place and which is not regarded as a masjid. (Eidgaah is a place of ground outside the village or town which is reserved for Eid salat). These laws regarding the Masjid are not applicable to the prayer room set aside in a house for salat etc.

### MAS'ALA 5

If she is helpless and out of absolute necessity e.g. Allah forbid, if thieves break into her house or if there is fire or flood and there is no other place of refuge or shelter besides the masjid then she is allowed to stay in the Masjid in a state of haidh after performing tayammum. (To obtain purity with the use of dust).

## HAIDH AND THE HUSBAND

### MAS'ALA 1

During haidh it is permissible for a woman to live, sit, eat, drink, etc. with her husband.

### MAS'ALA 2

It is haraam to have sexual intercourse during haidh. She is, however, allowed to sleep with, fondle, love, caress the husband but she must keep her body covered from her navel to her knees provided there is no possibility of sexual intercourse which is haraam (forbidden) during haidh and is considered a major (kabira) sin. If, Allah forbid, sexual intercourse takes place during haidh, then it is necessary to



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make **TOWBA** and Istighfaar (repentance) and it is better than Sadaqa (charity) be given.

It is related in the Ahaadith that on the day of Judgement Allah the Merciful, will not look at the person who has intercourse with his wife, when she menstruating.

### MAS'ALA 3

If the days of haidh are according to her habit and the husband wishes to have sexual intercourse and the wife says that her haidh has started, then it is necessary for her husband to believe her even if the wife is not religiously inclined.

### MAS'ALA 4

If haidh stops after ten days are complete, then it is permissible to have sexual intercourse before she has taken bath (ghusl) though it is better after the bath (ghusl). If bleeding stops before ten days, then sexual intercourse is not allowed before she has taken a bath. If, however, one fardh salat time has passed, i.e., one fardh salat has now become Qazaa (redeem) on her after the bleeding has stopped and up till then she has not taken a bath (ghusl), then too, it is permissible to have sexual intercourse with her.<sup>1</sup> But it is not permissible for her to remain impure for so long.

### MAS'ALA 5

If bleeding stops before her normal habit, e.g. she has a seven-day bleeding habit and this time bleeding stops after five days she should have a bath (ghusl) just a little while before the time of that particular Salat ends and she should start offering her Salat. It is, however, Makrooh-e-Tahmiri (highly abominable or close to being haraam) for the husband to have sexual intercourse before the end of her normal habit, i.e. seven full days in this case. Similarly, if these are the days of her haidh according to her usual habit, but bleeding only continued for one or two days and stopped, then too, the husband should not have sexual intercourse with her because there is a possibility that she may start bleeding again. However, she should make wudhu (ablution) and start performing her Salat.

1. Shafeies cannot have sexual intercourse in such cases without a bath (ghusl).

## HAIDH AND MISCARRIAGE

If no part of the foetus has yet been formed but only thick blood or flesh-like substance is discharged as a result of miscarriage or an abortion performed due to a condition allowed in Shariah, then this is not regarded as the birth of a child and whatever bleeding results from this is not regarded as nifaas (bleeding after childbirth). If a woman remained pure for fifteen days or more before this miscarriage or abortion and if this bleeding continued for three days or more, then it should be regarded as haidh and all laws concerning haidh will apply to her. If this bleeding stops within three days and does not appear again, then it should be regarded as istehaaza.<sup>1</sup>

## GHUSL (BATH) AFTER HAIDH

While bathing after haidh, it is important that the body, the head and especially the area where the bleeding takes place was washed thoroughly by rubbing with a piece of cloth, skin or cotton wool so much so that no trace of dry blood is left.

When one Ansari woman (Rahmatul Allah) asked Rasulullah

ﷺ about this bath, she was advised to take particular care, as mentioned above, and in one hadith the ladies have been asked to apply (non-alcoholic) perfume around the area where bleeding takes place so that there will not be the slightest odour of blood. It is, therefore, advisable to apply some perfume if time and opportunity permit. In this bath (ghusl), not a single hair of the body must be left dry, otherwise the bath (ghusl) will not be proper. If the hair is tied or plaited, then it is not necessary to undo it. It is quite sufficient if the roots of the hair are made wet and washed, but it is better if the hair is undone and washed thoroughly. It is even better that after the roots of the hair that have been washed, the plaited or tied hair should be washed and rinsed and it is quite in order if it is not made completely wet. The method of bathing is that the hands be washed first and then all impurities that are on the body be removed. Then make wudhu (ablution) according to the Sunnah way and wash the whole body. The faraaiz (plural of "fardh") of bath (ghusl) are:

1. To gargle the mouth up to the throat. If one fasts, one

1. This is considered to be haidh in any case according to Fiqah Shafi.



should ensure that no water goes into the stomach otherwise the saum (fast) will break;

2. To wash the fleshy part inside the nose;
3. To wash the whole body (male or female) making sure that not a single hair is left dry, taking special care that the private parts are thoroughly wet, especially when one stands and takes a bath (ghusl). Some Ulema have mentioned that many people are unaware of this fact. A woman should take particular care so as to ensure that water reaches into the fore skin of the vagina. If water does not penetrate there, then her ghusl (bath) will not be valid.<sup>1</sup>

## مَسَائِلُ النُّفَاسِ

### NIFAAS

(Bleeding after childbirth)

Page No. 38 to 46

عَنْ أُمِّ سَلَمَةَ قَالَتْ كَانَتْ النُّفَسَاءُ عَلَى عَهْدِ  
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَقْعُدُ بَعْدَ نِفَاسِهَا  
أَرْبَعِينَ يَوْمًا أَوْ أَرْبَعِينَ لَيْلَةً . (سنن ابوداؤد)

1. For Fiqah Shafi the faraaiz of ghusl (bath) are as follows:  
a) The Niyyat to perform Ghusl (bath) from Hadath-e-Akbar.  
b) To remove all impruity from the body.  
c) To wash the external surface of the body.



### MAS'ALA 1

Bleeding from the vagina after childbirth is called Nifaas. Its maximum period is forty days and if bleeding continues for more than forty days, the extra days are not regarded as nifaas but istehaaza. There is no minimum period for nifaas. It may last for either one day or a little while and sometimes a woman may not even bleed a single drop after a child is born. It is, nevertheless, (waajib) under any circumstances to have a bath (ghusl) after childbirth. She must bath (ghusl) as soon as bleeding stops and if she did not bleed after childbirth, then she should bath (ghusl) as soon as the time of the next salat begins. If, during this time, there is fear that she may get sick by bathing or she just has not the strength to bath (ghusl), then she must make Tayammum with the intention of taking a bath (ghusl) and perform salat. However, she must still take a bath (ghusl) when she is fit and there is no fear of her falling sick.

**Note Well:** The general impression is that nifaas is for forty days only whereas this is only the maximum period. Due to this wrong impression salat, etc. is unfortunately neglected.<sup>1</sup>

### MAS'ALA 2

The bleeding which commences after half or more of the infant has emerged in the process of birth, is called nifaas. Salat at this time is forgiven. But bleeding which occurs after less than half the infant has emerged, is istehaaza. Salat of that particular time remains compulsory.

### MAS'ALA 3

A woman who has already had nifaas previously and on the second occasion the bleeding pattern is different to her previous habit, e.g. she bled for twenty-five days the first time and the second time she bled for less or more, e.g. thirty-five days. All this is regarded as nifaas. If on the second occasion, she bled for more than forty days, then whatever extra days she bled beyond her habit is istehaaza, e.g. the first time she bled for twenty-five days and the second time she bled for more than forty days, then after the fortieth day she should take a bath (ghusl) and begin performing salat

<sup>1</sup> For Fiqah Shafi too there is no minimum time of nifaas. The normal time is around forty days. The maximum time is sixty days. Any bleeding after this is considered to be istehaaza.



while the fifteen days, which are more than her habit of twenty-five days, are regarded as istehaaza. She must perform Qazaa (redeem) salat for these fifteen days. Her bathing upon completion of the forty days makes her clean and whenever the bleeding stops after the forty days, it is not necessary to bath (ghusl) because it is istehaaza<sup>1</sup>.

#### MAS'ALA 4

According to Imam Abu Hanifa (Rahmatul Allah) in the case of the birth of twins, the bleeding which takes place after the first child is born, is regarded as nifaas. (If the second child is born within six lunar months of the first then they would be regarded as twins).

#### MAS'ALA 5

If she notices blood at anytime within forty days after it has stopped for any length of time within these forty days, then that whole period is regarded as nifaas and one continuous flow of bleeding e.g. bleeding continued for twenty days and then stopped for fifteen days and again appeared for two days, all of it regarded as nifaas. She should, nevertheless, have a bath and start salat when bleeding stops after twenty days. If however, bleeding appears again within forty days she should stop performing salat and when bleeding stops again, she should take a bath (ghusl) and start performing salat again. But if her nifaas varies, then she should do the same as done when menstruation varies, refer Mas'ala 7 Page 13.

#### MAS'ALA 6

If a woman experiences nifaas for the first time and it continues for a long period, then the first forty days are regarded as nifaas and the remaining bleeding thereafter is regarded as istehaaza. She should in any case take a bath (ghusl) after forty days and start performing salat.

#### MAS'ALA 7

After nifaas ends, there should be a minimum gap of fifteen

1. As for Fiqah Shafi every childbirth is independent of the previous one. Therefore, she ends her nifaas when bleeding stops and starts her salat then, without any Qazaa (redeem), on condition that should the nifaas extend for more, than sixty days, she should, after sixty days perform her salat like one in istehaaza.

pure days: any subsequent bleeding can be regarded as menstruation i.e. any further bleeding can only be regarded as menstaution if she remains pure for fifteen days after the nifaas has stopped. If bleeding starts again within fifteen days, then it is not haidh but istehaaza. Any bleeding within forty days in nifaas even if it may be after a gap of fifteen days from the first bleeding e.g. if she bleeds for a day and then again bleeds after thirty days then too all these days are of nifaas.

#### Birth by Ceasarean Section

If a baby is born by ceasarean operation, then, only the blood that flows from the vagina will be regarded as nifaas. The blood that flows from the area where the surgery is performed is not nifaas. If no blood at all flows from the vagina then she should immediately take a bath and start performing salat. If she is unable to take a bath (ghusl) because of valid reasons according to the Shariat, then she should make tayammum and start performing salat.

#### What should be done with the afterbirth

#### MAS'ALA 1

The amniotic sac, placenta (after births), pads etc. should be all buried. It is not permissible to throw it in the waste etc. or have it incinerated (burnt or cremated).

#### MAS'ALA 2

In the case of miscarriage if any part of the foetus has already formed such as hand, leg or finger etc., then the same laws that apply to a still born will apply to it. It is under no circumstances permissible to incinerate (cremate) it. It should be wrapped in a cloth and buried.

**NOTE WELL:** By the end of the fourth month, normally some part or other is usually formed already, whereas a foetus is incinerated in hospitals, even if the miscarriage takes place after seven months. This is not permissible.

#### MAS'ALA 3

A still born should be named wrapped in a cloth and buried.



**NOTE WELL:** The amniotic sac, placenta etc. are given on request in births given in nursing homes, clinics and private homes. In the case where birth is given in hospitals a strong request should be made to have these parts returned.

#### MAS'ALA 4

If some form or shape of a child (finger, nail, hair, etc.) has already been formed, then the bleeding that follows miscarriage is regarded as nifaas and the laws concerning nifaas will not become applicable to her. A bath (ghusl) will become compulsory when bleeding stops and until then, salat, saum, tilaawat of the Qur'aan and sexual intercourse are forbidden.

### NIFAAS AND SALAT (PRAYER)

#### MAS'ALA 1

Salat is pardoned during nifaas, and there is no Qazaa (redeeming) for those salat missed because of nifaas.

#### MAS'ALA 2

If nifaas begins at the time of a salat, then that salat is pardoned. (Note that such salat does not become pardoned in Imam Fiqah Shafi). If nifaas stops at the end of forty days and so little time remains that only "Allahu Akbar" could be said, then that salat becomes compulsory. She should have a bath (ghusl) and perform Qazaa (redeem) of that salat. If the bleeding stops before forty days and there is time for such a quick bath (ghusl) that she can perform the faraaiz of ghusl (see page 22) and say that Takbeer-e-Tahmira only, i.e. Allahu Akbar, then that salat becomes compulsory. She must take a bath (ghusl) and start her salat. If she has no time to do this, then that salat is pardoned. If salat has become compulsory, she should take a bath and start salat. If there is time, then her salat is regarded as Adaa (on its proper time) and if not, it will be regarded as Qazaa (redeem). There will be no difference in the intention of Qazaa (redeem) and Adaa salat. If she had very little time and while reading salat, the time of that particular salat had expired and the time of the next salat had already begun, then too, there is no harm. Her salat will be deemed to have been completed. This law

will apply in all salat, except Fajr salat, which breaks when the sun rises while she is still performing salat. Therefore, she time to complete it before sunrise and leave out the sunnat. She can perform the sunnat after the sun rises and there would be no sin for it in this case. Qazaa (redeem) is necessary for Fardh and Witr wajib only. If she has not enough time to perform the fardh before sunrise, then it should be performed after the sun rises, with the sunnat. This should be done before Zawwal.<sup>1</sup>

### NIFAAS AND SAUM (Fasting)

#### MAS'ALA 1

Saum should not be observed during nifaas. However, Qazaa (redeeming) saum (fasts) should be kept afterwards as these fasts are not pardonable.

#### MAS'ALA 2

Saum breaks when a child is born and nifaas begins. Qazaa (redeem) saum is necessary later. She may take food and medicine, if necessary, otherwise she must remain and appear as if she is fasting.

#### MAS'ALA 3

If she becomes purified (paak) from nifaas after Subhe-Saadiq in Ramadhaan, she should not fast on that day but observe Qazaa (redeem) later. However, she should refrain from eating or drinking and appear like those who are fasting. If she becomes paak (pure) before Subhe-Saadiq after having nifaas for full 40 days and there is time for saying "Allahu Akbar", then she must make the intention and observe the fast on that day. It does not matter if she takes a bath (ghusl) after Subhe-Saadiq. If nifaas stops within forty days, she should observe saum because it becomes compulsory on that day so long as there is time for a quick bath (ghusl) and the saying of Takbire-Tahreema. If she has not so much time, then she should not fast on that day. If she fasts, then

<sup>1</sup> According to the Fiqah if she is able to complete one rak'ah of any salat before its time expires, then she may continue the salat and the whole salat will be considered to have been performed in its proper time. This applied to Fajr salat too.



**NOTE WELL:** The amniotic sac, placenta etc. are given on request in births given in nursing homes, clinics and private homes. In the case where birth is given in hospitals a strong request should be made to have these parts returned.

#### MAS'ALA 4

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#### MAS'ALA 3

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<sup>1</sup> According to the Fiqah if she is able to complete one rak'ah of any salat before its time expires, then she may continue the salat and the whole salat will be considered to have been performed in its proper time. This applied to Fajr salat too.



she will be a sinner. She should however, remain like those who are fasting and offer Qazaa (redeem) later.

#### MAS'ALA 4

When she is not fasting and she has been ordered to be like those who are fasting, if she eats and drinks on that day, then this will be improper. Nevertheless, there will be no kaffara (expiation or penalty) and nothing will become waajib on her. She will only have to fulfil the Qazaa (redeem) fast which is obligatory upon her.

#### MAS'ALA 5

If the life of a pregnant woman or the child is in danger, then she is allowed to break her fast.

#### MAS'ALA 6

If her life or the life of the infant of a pregnant or breast-feeding woman is in danger, then she should not fast. She must offer Qazaa (redeem) later.<sup>1</sup>

### NIFAAS AND THE QUR'AAN

Laws regarding the touching of the Qur'aan during nifaas are the same as those of menstruation. (see section titled "Haidh and the Qur'aan on page 17).

### NIFAAS HAJ, AND UMRAH

#### MAS'ALA 1

The laws for nifaas are the same as the laws of menstruation regarding Haj and Umrah. All activities except Tawaaf are allowed. (See section on "Haidh, Haj and Umrah" on page 13). She is not allowed to perform the Sae'e of Safaa-Marwaa because the Sae'e is done only if Tawaaf precedes it. If she gets labour pains after completing the major part of the Tawaaf and she is unable to complete the remainder of the Tawaaf then that Tawaaf is regarded as complete and she should

1. According to Imam Shafeie (Rahmatul Allah) if a woman does not fast for fear of her own health then she must offer Qazaa (redeem). If, however, her fear is for the child or her own suckling infant, then she must repeat every fast missed, the day she did not fast as well as give fid-ya for every day missed fast. Fid-ya works out to be about one kilo of rice or flour which must be given to the poor.

give Sadaqa for the remainder. If she had performed less than half, then she should repeat the whole Tawaaf after she becomes paak again. For every round of Tawaaf which she missed she must give to the poor half a "sa" wheat or one "sa" millet. (Half a "sa" is approximately 1 kilo and 670 grams). Note that a woman in Nifaas should not leave Makkah for home without performing the Tawaaf-e-Ziyaarat. In case the Tawaaf is repeated after becoming paak (pure), then no Sadaqa has to be given to the poor.

#### MAS'ALA 2

Only fully completed rounds of Tawaaf are recognized and incomplete rounds are not valid, e.g. if she had completed three full rounds of the Tawaaf and in the fourth round she had labor pains and could not complete it, then the Tawaaf would not be valid as she had completed only three rounds.

#### MAS'ALA 3

If Sae'e at Safaa-Marwaa had become necessary after a Tawaaf but she could not complete it due to labor pains, then she must repeat both the Tawaaf and the Sae'e at a later date.

#### MAS'ALA 4

For the Sae'e at Safaa-Marwaa to be regarded as complete, four or more rounds are essential and Sadaqa must be given for the incomplete rounds. If less than four rounds of Sae'e were done, then she must repeat both the Tawaaf and the Sae'e. If the Tawaaf and the Sae'e were completed and she could not perform the two rakaats of Tahiyyatut-Tawaaf (salat after Tawaaf), then the Tawaaf is still regarded as complete. She is pardoned from the Tahiyyatut-Tawaaf.

#### MAS'ALA 5

If the major part of the Tawaaf or Sae'e was done, both are accepted as completed according to Shariat; but if she repeats both after attaining the state of purity, then it is better than giving Sadaqa for the incomplete round and in such a case it is not necessary to give Sadaqa.

### NIFAAS AND ZIKR

The laws regarding zikr during nifaas are the same as those of menstruation (see section entitled "Haidh and Zikr" on



page 19). All zikr dan wazifaas are alloed during nifaas. In fact, wazifaas will protect one frm the mischief of Shaytaan who becmes more active whilst one is in a state of impurity. One should not abstain from zikr under any circumstances. **The child that is to be born will benefit a great deal spirittally through the mothers zikr.** If she cannot make zikr, then she should make an intension that as soon as she gets strrength and courage she will do so. She will be rewarded for this intension also.

### NIFAAS AND THE MASJID

The laws regarding nifaas and the masjid are the same as those of menstruation (see secton entitled "Haidh and the Masjid" on page 19).

### NIFAAS AND THE HUSBAND

The laws regarding nifaas and the husband are the same as thoe of menstrution except that he maximum period here is forty days and is haidh ten days (see section "Haidh and the Husband" on page 20).

### BATH (GHUSL) AFTER NIFAAS

A womeh must have a bath (ghusl) after nifaas in the same way as a bath (ghusl) after menstruation. Wash the hands and then the vagina and surrouding ares thoroughly with soap and water. After making istinja (washing of the private parts), perform wudhu (ablution) according to the Sunnah. It is fardh (compulsory) to gargel the mouth and to pour water in the nostrils till the fleshy part of the nose is made wet, then wash the head and the body throughly with soap and water. Thereafter she will be regarded as paak. Although the nifaas may have stopped before forty days **quite often**, many women remain in this state of impurity up to forty days and regard themselves as impure. This is absolutely wrong as it is not allowed and harram (forbidden) to stay in this condition after bleeding has stopped. When bleeding stops and she feels she will not bleed agains then she should take a bath (ghusl) and start her Salat. It has also brought to my notice that in many places it is regarded as absolutely

1. According to Imam Shafeie (Rahmatul Allah) it is not fardh to wash the inner part of the nose and gargle the mouth but it is compulsory to make niyyat (intention) of cleansing oneself.

necessary for another women to give her the "last bath" and some women **do all of strange things during this "final" bath.** These are all senseless, superstitious and wrong customs. It is also senseless to bath (ghusl) daily and have the "last bath" with show. If the daily bath (ghusl) has been found to be beneficial through experience or is presscribed by some "hakim" or doctor, then it is different matter.



# مَسَائِلُ الْإِسْتِحَاضَةِ

**ISTEHAAZA**

**(Bleeding due to illness)**

Page No. 49 to 54

قَالَ رَسُولُ اللَّهِ ﷺ إِنَّمَا ذَاكَ عِرْقٌ وَلَيْسَ  
بِحَيْضٍ فَإِذَا أَقْبَلَتْ حَيْضُكَ فَدَعِيَ الصَّلَاةَ  
وَإِذَا أَذْبَرَتْ فَأَغْسِلِي عَنْكَ الدَّمَ ثُمَّ صَلِّي

(مشكوة المصابيح)



### MAS'ALA 1

If a woman bleed for less than three days and three nights and then remains paak for fifteen days, it is regarded as istehaaza<sup>1</sup>. If she has not set habit, then any bleeding beyond full ten days and ten nights is also regarded as istehaaza. If she has a fixed habit, then refer to Mas'ala 3 below.

### MAS'ALA 2

Bleeding in the case of girls below nine years of age and of women above fifty-five years of age is istehaaza, provided that the blood is not very red or black. It should be noted that if after the age of fifty five years a woman experiences yellow, green, or muddy colored blood, which is similar to that which she experienced during her normal periods, then this will be regarded as haidh, otherwise it will be istehaaza.

### MAS'ALA 3

If a woman has a menstruating habit e.g., seven days and she menstruates in a particular month for more than ten days then bleeding beyond her habit period of seven days is counted as istehaaza. She should offer Qazaa (redeem) Salat for all the days after the seventh day.

### MAS'ALA 4

Any bleeding during pregnancy is regarded as istehaaza (according to Imam Abu Hanifa [Rahmatul Allah]).

### MAS'ALA 5

Bleeding before childbirth and before half the infant has emerged is istehaaza. If half or more of the infant has emerged then it is nifaas.

### MAS'ALA 6

Bleeding after forty days and forty nights from nifaas is also istehaaza. If a mo'taada (woman who has a habit for nifaas) bleeds beyond her habit and it exceeds forty days, then the bleeding beyond her habit is istehaaza. She must have a bath after forty days and offer Qazaa (redeem) Salat for the days beyond her habit.

1. According to the Fiqah Shafi Istehaaza is bleeding for less than twenty four hours or beyond fifteen days, or when nifass continues for over sixty days.



## Istehaaza and WUDHU (Ablution)

### MAS'ALA 1

It is wajib (obligatory) for a mustahaaza (a woman who is experiencing istehaaza) to visit the toilet and make intinja (obtain purification from the impurities excreted by the private parts) at the time of every salat.

### MAS'ALA 2

A mustahaaza will have to make fresh wudhu (ablution) at the time of every fardh salat. For example, a woman is in istehaaza; she made wudhu (ablution) at the time of Asr (afternoon prayer) salat and up till the time of Maghrib (sunset prayer) she did not break her wudhu (ablution) in any other way. Because she is still bleeding due to istehaaza, she cannot perform the Maghrib (sunset prayer) salat with the wudhu (ablution) she made for Asr (afternoon prayer) salat. She has to make fresh wudhu (ablution) again for Maghrib (sunset prayer) salat. Her wudhu (ablution) will now last till the time of this salat ends. She can, however, perform any amount of sunnah, nafl and Qazaa (redeem) salat before this time end. Her wudhu (ablution) will break when this time ends and the time of the next salat begins. She then has to make fresh wudhu (ablution). It must be remembered that besides this istehaaza bleeding the wudhu (ablution) will definitely break through any other factor which normally break the wudhu (ablution). The above type of wudhu (ablution) is allowed for one who is Ma'zoor (legally excused).

### MAS'ALA 3

A Ma'zoor is that person whose wudhu (ablution) cannot remain because of certain factor which continually break it, e.g. continual drops of urine, continual passing of wind, continual oozing of blood or pus (matter) from anywhere on the body.

### MAS'ALA 4

The condition for being regarded as a Ma'zoor is that in the beginning one is not in a position to remain with wudhu (ablution) for the time needed to complete only on fardh salat, e.g. if one stated bleeding, so much so that there is no time to make wudhu (ablution) and perform the fardh salat, then the person is regarded a Ma'zoor.

### MAS'ALA 5

Thereafter, if such a person bleeds even once at the time of every salat she will remain a Ma'zoor. It is not necessary to bleed continually.

### MAS'ALA 6

Whoever there is no bleeding for one full salat, then one no longer remains a Ma'zoor.

### MAS'ALA 7

If a mustahaaza (or ma'zoor) made wudhu (ablution) because of some other factor which breaks wudhu (ablution), like passing wind etc. and thereafter blood started flowing because of istehaaza (or that factor is found because of which one is regarded as a ma'zoor), her wudhu (ablution) will break and she will have to make fresh wudhu (ablution). If blood then keeps on flowing because of istehaaza her wudhu (ablution) will still remain valid. It will be considered broken only when this salat time ends or her wudhu (ablution) breaks because of any other factor which breaks wudhu (ablution).

### MAS'ALA 8

The wudhu (ablution) of a mustahaaza or ma'zoor will not be considered broken unless two factors are found: The first, a mustahaaza bled or that factor is found because of which one is a ma'zoor after making wudhu (ablution), and the second condition is that, that salat time ends. If one factor is found without the other, then a fresh wudhu (ablution) is necessary. If no bleeding took place after mustahaaza made wudhu (ablution) for Asr (afternoon prayer) salat, then she can still perform Maghrib (sunset prayer) salat with that wudhu (ablution) although the time of Asr ends at sunset. Similarly, if she made wudhu (ablution) for Asr salat after she bled and the sun has not set as yet, then too her wudhu (ablution) will remain valid even though bleeding continues.

### MAS'ALA 9

If a mustahaaza did bleed after making wudhu (ablution) then, she cannot perform Ishraq (nafl salat, time of which starts approximately fifteen minutes after sunrise) with the wudhu (ablution) made for Fajr (morning prayer) as both the conditions are found the moment the sun rises. Similarly she cannot



perform Maghrib (sunset prayer) salat with wudhu (ablution) made before sunset if she bled after making wudhu (ablution). However she can perform Zohr (afternoon prayer) salat with wudhu (ablution) made for Chaasht salat (nafl salat before zawaal) even if she did bled thereafter, because only one condition is found as no fardh salat time ends in this period. Zohr time starts after zawwal and Fajr (morning prayer) time had already ended at sunrise. According to Imam Shafi (Rahmatul Allah) the wudhu of a ma'zoor will remain valid for one fardh salat only, however any amount of sunnat and nafi salat can be performed with that wudhu (ablution). But a fresh wudhu (ablution) will have to be made for every fardh salat.

#### MAS'ALA 10

It should be remembered that quite often a women can be a mustahaaza (in a state of istehaaza) and yet not be a Ma'zoor because in istehaaza it is not necessary for her to bleed continuously, but for a Ma'zoor, it is a condition to bleed continuously in the beginning and at least once in every complete salat time thereafter.

#### MAS'ALA 11

If a mustahaaza starts bleeding during a salat time and this bleeding continues, then she should make wudhu (ablution) towards the ends of the mustahab time and perform salat. If she kept on bleeding through the salat time, so much so that there was no time for her to perform the fardh salat (compulsory), then she will be regarded as Ma'zoor and she must perform salat even if she is bleeding. If she did not bled during the next salat time or she was bleeding but it stopped for a while in which there was enough time to make wudhu (ablution) and perform fardh salat (compulsory), then she no longer remains a Ma'zoor; she will have to perform Qazaa (redeem) of any fardh and waajib salat (obligatory) which she may have performed in the forgoing or previous salat time. There is no Qazaa (redeem) for sunnah or nafl salat, e.g. if Asr (afternoon prayer) time sets in at 4.00 p.m. and remains upto sunset, at 6.00 p.m. but the mustahab time remains only until 5.30 p.m. and the blood starts continuously flowing from 4.30 p.m. then she should make wudhu (ablution) and perform her salat just before 5.30 p.m. If the bleeding continues and the whole Maghrib (sunset prayer) time passed

by without the blood stopping, then she need not repeat Asr (afternoon prayer) salat; but if it stops during Maghrib time (sunset), even for a short while in which it is possible to make wudhu (ablution) and perform the fardh salat, then she would have to repeat the fardh (compulsory) of Asr (afternoon prayer).

#### MAS'ALA 12

If one is afraid that drops of urine may drip involuntarily, then it is advisable to prevent it by putting cotton wool on the opening of the private part. The wudhu (ablution) will not break unless the effect of the urine shows out on the cotton wool. In fact, people suffering from such diseases or those who are duoubtful as to whether drops are coming out should take these precautions.

#### MAS'ALA 13

If one's urine drips, then it is waajib (obligatory) to change the underwear or wash that portion with which the urine makes contact at the time of every salat.

### ISTEHAAZA AND IBAADAT (Actions of Worship)

#### MAS'ALA 1

All prayers are allowed during istehaaza. It is compulsory to perform salat. If bleeding is continous, a fresh wudhu (ablution) is necessary at the time of every salat. If her clothes becomes impure (polluted) due to bleeding then she should keep a separate set of clean clothes which she must wear at the time of salat and remove them after salat. If the clothes are soiled during salat then there is no harm and the salat can be completed. She must however, wash any blood, wash any blood-stain on the body or clothing before every salat. If any cotton wool, which is placed where the bleeding takes place, becomes soiled with blood, then she should remove it and replace it with clean cotton wool for the next salat. After salat, it is not necessary to see whether she bled or not because even if she did bleed, her salat will still be regarded as complete.

#### MAS'ALA 2

Saum, Haj, Umrah, Tawaaf, Saee, performing e'tekaaf,



perform Maghrib (sunset prayer) salat with wudhu (ablution) made before sunset if she bled after making wudhu (ablution). However she can perform Zohr (afternoon prayer) salat with wudhu (ablution) made for Chaasht salat (nafl salat before zawaal) even if she did bled thereafter, because only one condition is found as no fardh salat time ends in this period. Zohr time starts after zawwal and Fajr (morning prayer) time had already ended at sunrise. According to Imam Shafi (Rahmatul Allah) the wudhu of a ma'zoor will remain valid for one fardh salat only, however any amount of sunnat and nafi salat can be performed with that wudhu (ablution). But a fresh wudhu (ablution) will have to be made for every fardh salat.

#### MAS'ALA 10

It should be remembered that quite often a women can be a mustahaaza (in a state of istehaaza) and yet not be a Ma'zoor because in istehaaza it is not necessary for her to bleed continously, but for a Ma'zoor, it is a condition to bleed continuously in the beginning and at least once in every complete salat time thereafter.

#### MAS'ALA 11

If a mustahaaza starts bleeding during a salat time and this bleeding continues, then she should make wudhu (ablution) towards the ends of the mustahab time and perform salat. If she kept on bleeding through the salat time, so much so that there was no time for her to perform the fardh salat (compulsory), then she will be regarded as Ma'zoor and she must perform salat even if she is bleeding. If she did not bled during the next salat time or she was bleeding but it stopped for a while in which there was enough time to make wudhu (ablution) and perform fardh salat (compulsory), then she no longer remains a Ma'zoor; she will have to perform Qazaa (redeem) of any fardh and waajib salat (obligatory) which she may have performed in the forgoing or previous salat time. There is no Qazaa (redeem) for sunnah or nafl salat, e.g. if Asr (afternoon prayer) time sets in at 4.00 p.m. and remains upto sunset, at 6.00 p.m. but the mustahab time remains only until 5.30 p.m. and the blood starts continously flowing from 4.30 p.m. then she should make wudhu (ablution) and perform her salat just before 5.30 p.m. If the bleeding continues and the whole Maghrib (sunset prayer) time passed

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#### MAS'ALA 2

Saum, Haj, Umrah, Tawaaf, Saee, performing e'tekaaf,



touching and reading the Qur'aan are allowed during istehaaza. Hence, there is no difference between a Mustahaaza and a paak woman in the fulfilment of Allah's commandments.

### MAS'ALA 3

It is better for her to use cotton wool etc. if this stops the blood from flowing out during salat. Similarly, it is necessary for her to sit than to stand and perform salat if this prevents the blood from flowing out during salat.

### ISTEHAAZA AND THE MASJID

#### MAS'ALA 1

A mustahaza is considered taahir (paak), therefore she can enter Masjide-Haram and

Masjide-Nabawi **عَلَى صَاحِبِهَا أَلْفَ تَحِيَّةٍ**. She can also enter

Rasulullah's **صَلَّى** tomb for Salaato Salaam. She should take care not to pollute (stain) any part of the masjid with blood because one should at all times prevent the masjid from being polluted. She should place cotton wool or sanitary pads etc. at the place of bleeding for safety.

### ISTEHAAZA AND THE HUSBAND

Sexual intercourse is allowed during istehaaza even if she is bleeding because the Shariat considers her to be in a state of purity. There is no sin in having sexual intercourse during istehaaza. The purity in this state is called Hookmi.

## جنابت

## JANAABAT

(Impurity due to intercourse)

Page No. 57 to 59

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا  
مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا وَإِنْ كُنْتُمْ  
مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ  
فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ  
وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا

O you who have belied, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janabah, except those passing through [a place of prayer], until you have washed [your whole body]. And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women [i.e., had sexual intercourse] and find no water, then seek clean earth and wipe over your faces and your hands [with it]. indeed, Allah is ever Pardoning and Forgiving.

(Surah An-Nisa' - 43)



### MAS'ALA 1

A bath (ghusl) is compulsory after sexual intercourse and the couple will remain impure until they have had a bath (ghusl). This state of impurity is called Janaabat. There are many laws regarding this but I shall try to cover the subject very briefly.

### MAS'ALA 2

The moment the head of the male private part unites with the female private parts, then ghusl (bath) becomes waajib (obligatory) on both the husband and wife, even if nothing more takes place and no sperms are released. Similarly, ghusl (bath) becomes waajib (obligatory) when the private parts are inserted into the anus. However, this action is totally haraam and the punishment for it is very severe. It is related in the Hadith that Hazrat Abu Hurairah (Rahmatul Allah) narrates from Rasulullah ﷺ:

مَلْعُونٌ مَّنْ أَتَىٰ امْرَأَتَهُ فِي دُبُرِهَا

"Cursed is he who comes unto his wife through her anus."

### MAS'ALA 3

One is allowed to eat, drink, and sleep in a state of Janaabat but it is better to wash the private parts and make wudhu (ablution) before eating, drinking or sleeping. If wudhu (ablution) is not made, Tayammum (dry ablution) should be performed. In this way the degree of impurity will be reduced. There is no sin in eating, drinking or sleeping without doing the above. It is not permissible to be in this impure state for so long as long as to miss a salat. The Angels of blessings do not enter such a house. The genitals (private parts) must be washed before having a second act of sexual intercourse and wudhu (ablution) should also be made but there is no if wudhu (ablution) is left out.

### Janaabat and the Qur'aan-e-Kareem

It is forbidden to touch or read the Qur'aan during Janaabat. The same laws, regarding the Qur'aan during menstruation



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and nifaas, are applicable here also. If one is not in a state of Janaabat then one may recite the Qur'aan orally without wudhu (ablution) but one must not touch it.

### JANAABAT AND ZIKR

Zikr and wazifaas are allowed in the state of Janaabat but it is better not to do so because one can become free of Janaabat whenever one wishes to; whereas, in the case of haidh and nifaas, a woman can only become pure (paak) after the bleeding has stopped. It is against etiquette to make zikr in a state of Janaabat. Therefore, it is better to do so after a bath (ghusl). Nevertheless, masnoon du'aas (appropriate du'aas for special occasions) such as for sleeping, when waking up, when having sexual intercourse, etc. may be said in the state of Janaabat.

### JANAABAT AND THE MASJID

One is forbidden to enter a masjid in the state of Janaabat. The same laws that apply to haidh and nifaas are also applicable here. One is not allowed to go into the gallery or basement of a masjid as these are included as parts of the masjid proper. Sexual intercourse is prohibited in the masjid. If a bath becomes compulsory while in the masjid, then leave the masjid immediately after making tayammum even if one is in e'takaaf (seclusion).

### BATH AFTER JANAABAT

#### MAS'ALA 1

The same laws apply here as those of haidh and nifaas but particular care should be taken when washing the private parts, so much so, that no trace is left of any semen (male fluid) which may have stuck to the body and dried up. No part of the body should remain dry, otherwise ghusl (bath) will not be valid. Gargling up to the throat and drawing of water up to the soft, fleshy part of the nostrils are compulsory. Particular care should be taken that water reaches into the navel, under ear-rings and finger rings too.

#### MAS'ALA 2

If the sperm of the husband emerges from the vagina of the

wife after she has a bath (ghusl), then it is necessary to repeat the bath (ghusl) but washing it off will suffice.

#### MAS'ALA 3

A woman should be careful and ensure that water reaches into the fore skin of the vagina, otherwise her ghusl (bath) will not be valid.

#### MAS'ALA 4

If, for some reason or other, a woman has to apply medicine in her vagina or a nurse applies it, then ghusl (bath) does not become necessary.

#### MAS'ALA 5

It is makrooh to pass urine without having clothes on the body. Therefore, before bathing too, one should avoid urinating in this manner.

#### MAS'ALA 6

It is makrooh to bath (ghusl) or pass water while facing the Qibla. It is also makrooh to have one's back towards the Qibla in this state. Speaking should also be avoided when one's satar (body) is not covered.

#### MAS'ALA 7

If a woman in a state of Janaabat experiences either haidh or nifaas, she need not take two separate baths (ghusl), as one bath (ghusl) is sufficient when she becomes ceremonially pure (paak).



# حِجَابُ

## WOMAN AND BODY SATAR

Page No. 62 to 69

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ  
إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ خُفْرَهُنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ  
إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَاءِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنَاتِ أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ  
أَيْمَانُهُنَّ أَوِ التَّالِعِينَ غَيْرَ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ  
يَظْهَرُوا عَلَى عَوْرَتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ  
زِينَتِهِنَّ وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

And tell the believing women to reduce some of their vision and guard their private parts and not display their adornment except that which [ordinarily] appears thereof and to draw their headcovers over their chests and not display their adornment [i.e., beauty] except to their husbands, their fathers, their husbands' father, their sons, their brothers, their brothers, sons, their sisters, sons, their women that which their right hands possess [i.e., slaves], or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance, all of you, O believers, that you might succeed. (Surah An-Nur - 31)



# حِجَابُ

## WOMAN AND BODY SATAR

Page No. 62 to 69

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## MAS'ALA 1

In salat it is essential that a woman has her whole body covered except her face, hands up to her wrists and feet up to her ankles. Besides these three parts, if any other part of the body is exposed during salat, for a period in which it is possible to read Subhanallah three times then the salat will break. It is desirable to always cover these parts to be safe from mischief even when not performing salat.

## MAS'ALA 2

As far as women are concerned, ghair-mahram are all those with whom nikah (marriage) is allowed under some circumstances e.g. husband's brothers, sister's husband, paternal cousin (father's brother's son), maternal cousin (mother's brother's son). It is forbidden and haraam to uncover any part of her body or to come in the presence of a ghair-mahram. If all the above is forbidden in the presence of close relatives, then we can imagine how strongly it is prohibited in the presence of outsiders. **It is prohibited to sit and talk alone to a ghair-mahram.**

## MAS'ALA 3

A woman should cover her satar (body) even in the presence of another woman. In this case, the area between the navel and the knees is the limit. A woman should not expose it unnecessarily before a doctor or a midwife.

**Note:** Some women do not consider it necessary to cover their satar (body) in the presence of other women despite it being forbidden. A woman should also not expose or open her satar (body) in the presence of non-Muslim women unnecessarily.

## TREATMENT AND SATAR (body)

### MAS'ALA 1

If medicine is applied during pregnancy on the stomach, etc. by a nurse or midwife, then it is not permissible to expose the portion below the navel; it should be covered with a sheet, etc.



## MAS'ALA 2

A nurse or a midwife can see the area below the navel during birth for the necessary period only. To see beyond that period is prohibited. It is also not permissible for any other woman to see those parts, even though it may be her mother or sister, as there is no need for it. The practice of taking her clothes off during birth in the presence of other women is totally haraam.

## MAS'ALA 3

It is haraam to expose the head to a non-Muslim nurse or midwife because a believing woman can only expose her face and hands upto the wrist as well as her feet upto the ankles to a non-believing woman. It is immaterial whether she is a nurse, noblewoman or a maid. To expose even on hair unnecessarily is improper. It is a practice of some people to call a doctor instead of a nurse. How can it be permissible for a person of the opposite sex to see the "satar" (body) of a woman when a person of the same sex is allowed to see the satar (body) only when the necessity arises? It should also be borne in mind that experienced midwives are easily available, and there is therefore no need for a male doctor.

## WOMAN AND HER DRESSING

It is forbidden for a woman to wear such a thin dress that will reveal or expose her hair or parts of her body to a ghair-mahram. If she does so, she will be considered naked according to the Shariat. She is allowed to do so only in the presence of her husband or mahram (one she cannot marry) or in such a house where nobody besides her husband or mahram lives. But she is not allowed to do so the moment she comes in the presence of a ghair-mahram or the moment she comes out of the house. The design of the dress should be such that other parts, except the three mentioned above, are not revealed. Woman, who wear dresses which reveal these parts, are cursed and condemned by the Shariat. Now the believing women can imagine where fashion leads to.

## WOMAN AND HIJAAB (VEIL)

### MAS'ALA

The law of Hijaab (veil) requires that the whole female body

head to feet, including the face - be concealed in the presence of Ghair-Mahram (person whom it is allowed to marry). A woman should not emerge from the home unnecessarily. If she has to, due to some need, then she should cover her face and body with an outer garment, e.g. burqa, so that the face and shape of the body are not exposed. The wearing of the veil is **WAAJIB** (obligatory) according to the **SHARIAH**.

## WOMAN AND HAYAA (MODESTY)

The modesty of a woman is more important than her physical beauty and shape. In fact, her real worth is in her modesty. If she is modest, then people will like her in every respect and if she is not modest, then she will have no value in the eyes of any respectable man, even her beauty will have no value. Modesty has been highly regarded in Islam. On one Hadith

Rasulullah ﷺ said:

الْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ

"Al-hayaa-u-shoabatun minal imaan"  
(Modesty is a branch of Imaan)

In another Hadith it is said:

الْحَيَاءُ خَيْرٌ كُلُّهُ

"alhayaa-u-Khayrun koolluhu"  
(Modesty is good in every respect)

A wise man has said:

إِذَا فَاتَكَ الْحَيَاءُ فَافْعَلْ مَا شِئْتَ

"Izaa faatakal hayaa-u faf-al maashi'ta' (When you do not have modesty anymore, then do as you please") In describing the good qualities of a woman, Allah has placed great importance in the Qur'an regarding modesty. In one place Allah says:

قَاصِرَاتُ الطَّرْفِ

"Qa seratut-tarf"  
(Women with downcast eyes)



## MAS'ALA 2

A nurse or a midwife can see the area below the navel during birth for the necessary period only. To see beyond that period is prohibited. It is also not permissible for any other woman to see those parts, even though it may be her mother or sister, as there is no need for it. The practice of taking her clothes off during birth in the presence of other women is totally haraam.

## MAS'ALA 3

It is haraam to expose the head to a non-Muslim nurse or midwife because a believing woman can only expose her face and hands upto the wrist as well as her feet upto the ankles to a non-believing woman. It is immaterial whether she is a nurse, noblewoman or a maid. To expose even on hair unnecessarily is improper. It is a practice of some people to call a doctor instead of a nurse. How can it be permissible for a person of the opposite sex to see the "satar" (body) of a woman when a person of the same sex is allowed to see the satar (body) only when the necessity arises? It should also be borne in mind that experienced midwives are easily available, and there is therefore no need for a male doctor.

## WOMAN AND HER DRESSING

It is forbidden for a woman to wear such a thin dress that will reveal or expose her hair or parts of her body to a ghair-mahram. If she does so, she will be considered naked according to the Shariat. She is allowed to do so only in the presence of her husband or mahram (one she cannot marry) or in such a house where nobody besides her husband or mahram lives. But she is not allowed to do so the moment she comes in the presence of a ghair-mahram or the moment she comes out of the house. The design of the dress should be such that other parts, except the three mentioned above, are not revealed. Woman, who wear dresses which reveal these parts, are cursed and condemned by the Shariat. Now the believing women can imagine where fashion leads to.

## WOMAN AND HIJAAB (VEIL)

### MAS'ALA

The law of Hijaab (veil) requires that the whole female body

head to feet, including the face - be concealed in the presence of Ghair-Mahram (person whom it is allowed to marry). A woman should not emerge from the home unnecessarily. If she has to, due to some need, then she should cover her face and body with an outer garment, e.g. burqa, so that the face and shape of the body are not exposed. The wearing of the veil is **WAAJIB** (obligatory) according to the **SHARIAH**.

## WOMAN AND HAYAA (MODESTY)

The modesty of a woman is more important than her physical beauty and shape. In fact, her real worth is in her modesty. If she is modest, then people will like her in every respect and if she is not modest, then she will have no value in the eyes of any respectable man, even her beauty will have no value. Modesty has been highly regarded in Islam. On one Hadith

Rasulullah ﷺ said:

الْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ

"Al-hayaa-u-shoabatum minal imaan"  
(Modesty is a branch of Imaan)

In another Hadith it is said:

الْحَيَاءُ خَيْرٌ كُلُّهُ

"alhayaa-u-Khayrun koolluhu"  
(Modesty is good in every respect)

A wise man has said:

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Faults can be hidden through modesty and if she will expose herself, then her good qualities will also have no value. Therefore, it is very important for her to preserve modesty.

## WOMAN AND HER CHILDREN

The proper upbringing of her children is one of the most important duties of the mother because the mother's lap and the home environment are the first madressa (school) of the child. **The simple truth is that the amount of the mother's zeal, enthusiasm and eagerness, and the home environment will decide how much good will come into the child because all this has a great impact on the child.** From the time she is pregnant till she stops breast-feeding, she should remain clean and pure, both outwardly and inwardly. **If, Allah forbid, the mother's thoughts and actions are bad, then its bad effects will also affect the child and it is quite possible that a child may commit evil acts during his lifetime.** It is, therefore, very important that the mother bring up the child with the fear of Allah, mindful of life after death, good conduct, etc. She should take great care not to do any undesirable anything. Remember the child will notice and remember it, and sooner or later, will expose it. That is why many Ulema have said that the first six years are most important in a child's life and they determine his future. This view is supported by the ahadith too. Never frighten children with dogs, cats, police, etc. because the child develops fear through this. She must protect the child from undesirable company and teach him Allah's proper name when he is still small, help him form a habit of performing salat, send him to Madressa (school), teach him to respect his parents and encourage him to give charity, Insha-Allah, all this will make him a fine, refined man.

### Women and Obedience to her Husband

Obedience to her husband is the most important thing for a woman. In fact, her wisdom lies in knowing his moods well and action accordingly. Her life will thus be made very

pleasant. The gist of a Hadith of Rasulallah ﷺ is that a woman, **who offers her salat regularly and properly and obeys her husband, will enter Janaat through whichever door she pleases.** As far as the husband-wife relationship

is concerned, it should be the object of life for the wife to do everything possible to please the husband and remove his sorrows within the limits of Shariat. If he likes adornment, beautification and elegance then she should do so within limits. She should not spend more than what he earns. She should not be stubborn and should not show dislike for things which he brings. She should not criticize his relatives. It is unmannerly to become angry with the husband when he is angry and she should look after the household belongings and be particular regarding cleanliness. She should not quarrel with her in-laws. She should always try and serve him when necessary but she should not ask for any service from him. She should regard him as her superior and conduct herself accordingly.

## WOMAN AND HER PARENTS

Even after marriage, a woman should keep good relationship with her parents and make their Khidmat (service). She should never go to them without the husband's permission. She should not do two important things: Firstly, she should not get into the habit of sending things to her parents' home, even with the husband's permission, because this will slowly reduce the love and respect of the wife in the husband which will be of great harm to the woman. Secondly, she must try to treat and regard her in-laws like her own parent. This will increase her love, honour and regard in the husband and it will prove very useful and beneficial to her.

### WOMAN AND CHASTITY (Faithfulness)

To protect her chastity is the main quality of a woman as all the other good qualities depend on this. Superficially, she may have plenty of good qualities but, Allah forbid, if she is not chaste and pure, then she is considered absolutely useless in the eyes of the Shariat. In the Qur'aan, Allah describes the Noor of Jannat as:

لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ

"Lam yatmish-hoonne insum qablahum walaa jaan" ("Untouched by any man or jinn"), I do not wish to discuss this subject in greater detail since every woman is supposed to understand its importance and not just talk about it. The gist of a Hadith is that the most precious belonging of a man



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in this world is his wife who pleases him a great deal whenever she is in his presence: and when he is not present, she looks after herself and his belongings and does not cheat in these two things.

## IDDAT AFTER DIVORCE

### MAS'ALA 1

If a woman is divorced or the marriage is broken due to Khula or Eela (types of divorce) or some other way, or if the husband dies, then she should stay in the house for some time and until this time has not passed, she cannot go anywhere nor can she re-marry. This period is called Iddat.

### MAS'ALA 2

In case of divorce, she should not leave the husband's house either during the day or by night nor re-marry for three menstruating periods.<sup>1</sup>

### MAS'ALA 3

For a little divorced girl, who does not menstruate as yet or an elderly woman, whose menstruation has stopped, the Iddat term is three months.

### MAS'ALA 4

If a woman is divorced during pregnancy, then she should wait until the child is born. This is the Iddat time for her, regardless of when the child is born.

### MAS'ALA 5

If divorce is given during menstruation, then that menstruation period is not counted but another three periods should be allowed to elapse. The husband should remember that it is sinful to give a divorce when she is menstruating. If however, he divorces her during her menstruation, then he must withdraw the divorce and repeat it if he still considers it necessary when she is *paak*. But the Talaq given in menstruation is counted

<sup>1</sup> According to Imam Shafeie (Rahmatul Allah) three periods of purity

in all circumstances. This withdrawal is only permissible for Talaq-e-Rajie. Consult the Ulema for further details.

### MAS'ALA 6

A woman who receives three Talaaqs (divorce) or receives one or two Talaaq-e-Baa'in or if her husband dies, then she should observe mourning during the Iddat period. A mourning woman is one who is in grief and sorrow; she should avoid dressing attractively and beautifying herself. A woman who received Talaaq-e-Rajie, should beautify herself and try to attract her husband towards her in Iddat.

## IDDAT AFTER HUSBAND DEATH

A woman whose husband has died should observe Iddat for four months and ten days and should remain in the same house in which she lived at the time of the husband's death. In the case of a pregnant woman, Iddat is over as soon as the child is born and the number of months are not taken into consideration.

## A FEW WAZIFAAS AND ADVICE

In one Hadith it has been narrated that Rasulullah ﷺ said that he saw many women in Jahannam (hell). When the woman asked the reason for this, he said that firstly they have a habit of abusing and taunting and secondly, they are very ungrateful to their husband. When it has been found that the tongue can lead her to Jahannam (hell), then she should make every effort to control it and should not abuse and taunt; she should not be ungrateful to her husband. **One habit which women commonly have is to curse their children, little realizing that it may be the exact moment when Allah accepts her du'aas and thus her curse will be accepted; this will cause harm in both the world. She must try to avoid doing this.** Another habit which women also have when they meet, is backbiting. This does much harm to the Deen and she should, therefore, try to safeguard herself from this. It is very important for a woman to dress at home according to her normal way and standards. If she has to go out of the house for some reason then she should be simply dressed, even modestly, if possible though of course a woman may look down upon her. If she stays untidy in her house, then she will lose the love and respect of her husband.



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If she beautifies herself and goes out of the house, then outsiders will cast a gaze on her. It is totally wrong for her to go out in this manner and it should, therefore, be avoided. Women easily become possessed by the Syaytaan and evil spirits: firstly, due to their natural beauty and secondly due to remaining in a state of impurity for long period.

She should 'read "Aayatul Kursi" **آيَةُ الْكُرْسِيِّ** Qul aoozu

birabbil Falaq **قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ** and "Qul aoozu birabbin -

Naas **قُلْ أَعُوذُ بِرَبِّ النَّاسِ** after every fardh salat; and before going to sleep she should read Aayatul Kursi and the four suras beginning with "Qul" i.e. "Qul yaa ayyuhal Kaafiroon"

**قُلْ هُوَ اللَّهُ أَحَدٌ** "Qul huwallahu ahad" **قُلْ يَا أَيُّهَا الْكَافِرُونَ**

and "Qul - **قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ** Qul aoozu birabbil falaq

then she should blow on her palm and pass them over her whole body. If she is in a state of impurity, she should read the above by heart without moving her lips or tongue. This will also be beneficial for her, Insha-Allah

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِهِ الْكَرِيمِ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ



# OTHER PUBLICATIONS

